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KBK BRINGS OUT FIRST VOLUME IN CONTEMPORARY CHRISTIAN LITERATURE SERIES

The first release in a new Kyo Bun Kwan series entitled *Gendai Nihon Kirisutokyo bungaku zenshu* (Collection of contemporary Christian literature in Japan) has just come off the presses. Numbered Vol. 5, it contains the writings of Endo Shusaku, Yashiro Seiichi and Shiina Rinzo which take up the problem of "*Genzai to Sukui*" (Original Sin and Salvation). The introduction is by Sako Junichiro.

The projected 18-volume set will be published over the next year and a half and will contain the novels, plays, short stories and essays of sixteen authors, arranged by topic, from Vol. 1 - *Kami to no Deai* (encounter with God) to Vol. 18 *Kirisutokyo to bungaku* (Christianity and literature). One volume will be published each month.

The writers whose works will be included are: Catholic--Endo Shusaku, Ariyoshi Sawako, Sono Ayako, Miura Shumon, Ogawa Kunio, Shimao Toshio, Tanaka Chikao, Tanaka Sumie, Yashiro Seiichi; Protestant--Abe Mitsuko, Shiina Rinzo, Takado Kaname.

Commenting on the collection, which he terms a "major venture," Fr. F. Uyttendaele of Oriens Institute for Religious Research, says:

The increasing popularity of Christian authors is evident from the number of their publications to be found in every bookshop, their standing in the world of Japanese literature and the sometimes amazing number of copies published. From the number of authors whose works have been selected for this series it is also evident that the world of Christian literature in Japan is not limited to a few well-known names.

That this flowering of Christian literature in Japan happens at a time when, within a few months, we have witnessed the suicides of a Kawabata Yasunari and a Mishima Yukio--a sign of their final failure in the quest for a nihilistic aestheticism--is, I believe, more than a mere coincidence. It shows, it would seem to me, that the reading public is looking for a more meaningful treatment of human problems.

The price of the total set is ¥20,000 (\$65.00). The price of the first release, Vol. 5, is ¥1,000, while succeeding volumes will be priced at approximately ¥1,200.

Translations of stories by Ayako Sono, Mitsuko Abe, Ayako Miura, Reiko Mori and Rinzo Shiina and articles on contemporary Japanese Christian writers by Kaname Takado, Noah S. Brannen and Francis F. Uyttendaele appear in the fall issue of the JAPAN CHRISTIAN QUARTERLY, Vol. XXXVIII, No. 4, Fall 1972 which is a special issue devoted entirely to Japanese writers. (The issue is available on a subscription basis for ¥2,300 or \$9.00 a year or for single copy ¥600 (plus ¥80 postage) or \$2.00 (plus \$.30) by sea mail.

HAYAMA ANNOUNCES 1973 SEMINAR

"The Contemporary Work of the Holy Spirit" is the theme of the 1973 Hayama Missionary Seminar, which missionary men will hold Jan. 4-6, 1973, at Amagi Sanso, Yugashima, Shizuoka Ken.

Hayama is noted for the inclusiveness of its fellowship and the currency of the topics it selects for discussion. Leadership evolves from within the missionary community, and papers presented are published in booklet form following the Seminar.

Clark Offner is chairman of the 1973 Seminar Committee. To register or to secure further details, contact Rev. Clement Walbert, 20-13 Ishibashi 4-chome, Ikeda Shi, Osaka-fu 563. The registration fee is ¥1,500, the cost of room, meals and snacks, ¥4,500.

TAKAKURA NEW TSURUKAWA SEMINARY HEAD

Rev. Toru Takakura has been elected president of the Tsurukawa Rural Institute, according to an announcement by Rev. Ryoichi Aizawa, chairman of the Board of Trustees, following the Nov. 8 meeting of the Board.

Takakura served as general secretary of the Kyodan from October 1968 through October of this year and as its executive director of evangelism from 1964 to 1968. He was for many years prior to that pastor of the Iwakuni Church.

Takakura set forth many of his ideas with regard to the ministry and theological training in an article that appeared in the *Kirisutokyo Nenkan* of 1969 and in translation in the 1969-1970 *Japan Christian Yearbook*.

CHEH NAMED ASSISTANT TO IN HA LEE

The Korean Christian Church in Japan, in its 28th General Assembly held Oct. 17-18 in the Kyoto Korean Church, elected Rev. K. S. Cheh assistant to General Secretary In Ha Lee, with the expectation that he will become General Secretary in approximately a year.

Looking to the preparation of a basic mission policy, the Assembly debated such questions as:

- 1) How do we define our own Korean identity as Koreans in Japan?
 - a) As a part of the 50 million Koreans in Korea? or
 - b) As a part of the oppressed minority in Japan?
- 2) How do we approach the two camps -- North and South Korea -- following the July 4th communique signed by both Korean governmental leaders? Can Christians play a significant role in the unification talks?
- 3) What about the educational programs for Koreans in Japan? Are we responsible for national education on the basis of fostering Korean identity?
- 4) Do we need our own programmes or institutions for leadership development programs for lay persons and professional church workers?

- 5) Should we organize our congregations according to the constant process of urbanization in Japan?

- 6) What about our ecumenical relationships a) on a national basis?
b) on a world-wide basis?

- 7) Do we need missionaries from Canada, Korea and other parts of the world? Continuously?

Taking up at the Assembly level for the first time the decision of special project giving for 1973, the Church endorsed the following contributions:

- 1) ¥300,000 (\$1,000) to increase the endowment for the Lee Soo Chung Lectureship in Presbyterianism. (This is a history lectureship named for the first Korean convert who was baptized in Japan by a Japanese pastor and returned to Korea, requesting Western churches to send missionaries to Korea stimulating the sending of the first Christian missionaries to Korea.)
- 2) ¥100,000 (\$330) for a scholarship for a technician from the Korea National Christian Council, to be trained in the offices of AVACO, the Audio-Visuals Commission in Japan.
- 3) ¥200,000 (\$660) to be sent to the World Council of Churches Program to Combat Racism.

These questions will be probed more fully during the coming year by a committee of 15 pastors and laymen, young and old, men and women, who are to present a draft of guidelines for a basic mission policy to the 1973 General Assembly.

The Korean Christian Church in Japan, which is a united church, welcomed as official visitors a Methodist Bishop and two Presbyterian fraternal delegates from Korea.

KUBUSHIRO SENSEI

Ochimi Kubushiro, a pioneer in Japan's women's liberation, died October 23 at the age of 89.

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The little, bent figure of Rev. Ochimi Kubushiro (she was ordained at the age of 83), with her mischievous eyes, her voice that often carried a chuckle, her hands clutching a heavy handbag that served as her portable office, has been a familiar figure at Christian gatherings in Japan for many many many years.

Her life work is evident in the history of the Japan Women's Christian Temperance Union, of which she was director for 50 years, becoming its honorary director in 1971. But Kubushiro-sensei was present and vocal wherever social justice was involved.

She led many of the early anti-prostitution movements that finally blossomed into the anti-prostitution laws and women's rights laws of the new post-war Constitution. In the 1920 and 1930s she set out to demand voting rights for women as an absolute necessity as a means of overthrowing licensed prostitution.

Under the leadership of Kubushiro, the 1928 Conference of the Japan WCTU issued a social creed that became the motivating force for social effort on the part of the churches: "We maintain that making the life of Christ a living force within organized society is the only salvation for the present distress..." The statement mentions 14 problems relating to women, children, public and private morals, labor, taxation, cooperatives, the limitation of armaments, the strengthening of the courts of justice, and the realization of a warless world.

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JCAN Nov. 10 * KUBUSHIRO SENSEI (continued from page 3)

p. 4 (115) * After World War II, the moral conditions surrounding the
* * * * * Occupation's military installations cried out for action.
Without trying to blame American boys or Japanese girls,

Kubushiro sensei went to the Kure Naval Station near Hiroshima and to the pastor of a local Japanese church, appealing to the church to open its doors to welcome service men from the installation--the first of a series of centers continues now in the Iwakuni Servicemen's Center. Kubushiro sensei served on the Base Problems Committee of the NCC, which has become the administrative agency for such work.

Kubushiro was also the leader of a group of women who went to China after the war for the purpose of reestablishing relations between Japan and China in the interests of peace.

She was also a strong believer and worker in the movement for unity, having been one of the members of the executive committee of the NCC since its inauguration in 1923. Her ecumenical activities also included participation in the Jerusalem (1928) and Madras (1938) conferences of the International Missionary Council. In the summer of 1971 she flew to Chicago for the meeting of the International WCTU.

This Meiji-Showa-Taisho lady of the mischievous twinkle and laughing voice was born the daughter of a minister, married a minister, and herself became a minister in 1966. She was educated at Joshi Gakuin in Tokyo and the Pacific School of Religion and raised four children. Her husband was the pastor of the Tokyo Shimin Church but died in 1920, his funeral being the first service to be held in the church after its dedication. Mrs. Kubushiro has been associate pastor of the church since 1966.

Kubushiro lived simply. Her home consisted of a 3-tatami room (9' by 9') with her desk on one side, her books on the other, and in the middle just enough room to lay down her sleeping *futon*. 89 years old honorary pastor of Nagoya Shinsei Church, Kiyo Hashimoto, recalls her sitting in meetings making her own clothes out of rags. She continued to enjoy young people and to engage them in conversation whenever possible. When she was offered money from the city-run horse races for her work, Kubushiro sensei asked the young people whether she should take it or not. Then--although all of them said yes, she said she would not take the profits from gambling for her work.

Without fail Kubushiro showed up at the church 7:30 every Sunday morning, although the Sunday school service did not begin until 9:00, spending her time reading the Bible and greeting all the children as they arrived. Once a month she preached at the worship service. Her message, never over 20 or 25 minutes, was always powerful, easy to understand, filled with the experiences of a long life of faith.

The Asahi Shinbun in an item about her death said, "Her life style was that of a Meiji woman who always was one step ahead"--*a real pioneer!*

ASIAN LEADERSHIP DEVELOPMENT CENTRE MEETS IN PHILIPPINES AND JAPAN

by David L. Swain

Can an SCM be both Christian and Maoist at the same time? Are the real enemies of the people found outside the country (imperialists and multinational corporations) or within (greedy landlords and corrupt officials)? These were foremost among the burning questions carried away from their two-week "kick-off" session in the Philippines by the 25 participants in the 1972 program of the WSCF ALDEC. Their encounter with Philippine realities was made even more dramatic by the declaration of martial law by President Marcos just one week before they left for Japan for the second phase of ALDEC '72.

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Answers to these questions did not come easy to the ALDEC groups. Individual understandings of Maoism differed as much as do personal views of the Christian faith. Thus, some ALDECers felt the Philippine SCM's radical opposition to semi-feudal, semi-colonial conditions, and to American and Japanese imperialism is the only stand that conscientious Christians can possibly take in contemporary Philippine society. Others felt that the SCM there has abandoned Christ for Mao, sacrificing faith for politics. Not a few ALDECers, though, saw the issues in more relative terms--because similar foreign pressures (from the USA, USSR, China and Japan) and domestic dilemmas of poverty, population and political corruption plague their own countries, in different but equally distressing combinations.

Act two in Japan brought new actors onto the ALDEC stage to enlarge the issues. Hans-Reudi Weber of the WCC opened this act with a seminar on "thinking biblically" about liberation and its transcendent source in God. Peter-Paul van Llyveld, student pastor of the Indonesian SCM, took resource to Pauline Theology to suggest that "powers and principalities" in contemporary terms point out the spiritual forces that move political and social processes. Herbert Feith, political scientist from Australia, introduced some intriguing alternatives to present patterns of education and development in Asia--alternatives intended to recover the true nature of man from the social distortions so evident today. Various Japanese specialists (Toshikazu Takao, Reiitsu Kojima and others) joined ALDEC for special sessions in Theology, politics, education and contemporary China.

Risto Lehtonen, WSCF General Secretary, was on hand for the first half of the Japan period to help raise WSCF concerns in the Asian regional context. Kentaro Shiozuki, now Associate General Secretary of the Japan National YMCA, served again as ALDEC Director in this, the final year of the projected three-year program.

During the last week of October the ALDEC participants worked out their own concrete strategies to be applied in their SCMs and university situations back home.

THE TRIAL OF THE CATONSVILLE 9

by Koichi Oshima

The Japanese people had not paid much attention to the Catonsville trial until the drama of the trial was translated and performed on the stage through the efforts of the famous Catholic novelist, Mrs. Sawako Ariyoshi. Mrs. Ariyoshi is known for her best selling novel, "*Kokotsu no hito*" (A Man of Ecstasy,) in which she takes up the problem of the welfare of the elderly in Japan.

Father Daniel Berrigan appealed to people in the form of a drama based on the trial in which he himself was involved. It is reported that his drama has been very popular and has had a long run on Broadway in New York. And when it was introduced into our country, veteran actors and actresses gathered to propose that they voluntarily put on the drama. In October, the performance ran for ten days in a medium-sized theater in Shinjuku, the second entertainment center of Tokyo. The hall was packed every night.

I was interested to find the names of both Dr. Minobe and Mr. Hatano listed among the persons recommending this drama. They were rivals in the last election for the mayor of Tokyo. The performance of this drama seems to reflect a new style citizens' movement.

The drama centers on the presentations made by the nine defendants in the court, with the audience serving as observers in the court.

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p. 6 (117) * We find some points hard to understand because of our unfamiliarity with the juror system or the practices of the Catholic Church. But what is important is that the Japanese audience, which knows about the illegality and inhumane aspects of the Vietnam War, becomes involved in the contents of the play beyond the point of simply being interested in it.

Berrigan and the other eight took draft cards from the Maryland State draft board offices and burned them. Does this act constitute a criminal act or not? That is the legal issue.

When the defendants begin to tell what their motives were and to explain the meaning of their act, the prosecutor objects again and again, insisting that the defendants' statements have no connection with the trial. The judge who stood in a neutral position at the beginning of the trial becomes increasingly impatient as he hears the defendants state the various criminal acts of the American government in Latin America or in Africa and some of the problems of the Catholic Church.

As for the anti-war movement in our country, I must admit that we have nothing like the firm and deep foundation that is evident in the example of the Berrigan brothers and other people, who fought completely without violence. It may not be an exaggeration to say that the ones who are afraid in court are those who are powerless toward the power of the state.

Opposing the defendants, who argue that the responsibility for the war lies with the state and the church, the prosecutor gets very excited and objects. Both the prosecutor and the judge are convinced that the decision of the jury will not be influenced by the statements of the defendants. Nevertheless, they don't want the question of whether the state or the church is responsible for the war argued in court. That is why, just before the jury goes out to consider its verdict, the judge suggests to the jury members that they not obey their consciences but rely only on the facts. We see here a similarity between Japan and the U.S. with regard to the issue of church and state. Throughout Berrigan's drama we see how a stone has been thrown within the church and has created a big stir. And on the strength of Ariyoshi's reputation it is working to exploit new energies for another citizens' movement even before it spreads through the Japanese churches.

RETIRING EDITOR HARADA AFFIRMS POTENTIALITIES IN THE CHURCH

"*Shinto no Tomo*" (Christian Laymen's Friend), the largest Christian monthly in terms of circulation, lost its first editor, Rev. Yoichi Harada who decided to devote his life full-time to the pastorate of Kamiyoshikawa Church.

Harada had been the editor of "*Kokoro no Tomo*", a monthly Kyodan publication, since 1961 when he was appointed editor of *Shinto no tomo* which was launched by a decision of the Kyodan Assembly in April, 1964. The wide circulation of the monthly can be attributed to the talent and devotion of Harada who had a knack for putting crucial issues in the language of the lay person.

On October 31, 80 persons, including members from the national diet to the workers in the printing companies, came from near and far to attend a reception held in his honor at the Christian Center in Tokyo. Mrs. Ayako Miura, well-known novelist from Hokkaido, paid tribute to him as her *spiritual* pastor; a member of Kamiyoshikawa Church, which has grown from a mere handful to a membership of over 100 during his part-time pastorate there, confessed of his surprise that Harada was able to accomplish such great things as editor of *Shinto no Tomo* while remaining a "true pastor to his congregation".

In response, Harada expressed his appreciation and said: "Every month I made it a rule to travel to local situations; it has been my privilege. From these experiences I can say that there are many potential and able leaders among local Christians. The only thing we desperately need now is the spirit and structure to mobilize this potential power for mission in Japan". (Rev. Kinichi Ishii of Matsudo Church will replace Harada as acting-editor.)